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THE MYSTERIOUS "D. JULIEN"

By Charles Kelly

"After about seven miles the trend of the canyon became more easterly, and we saw the mouth of the Grand, the junction (of the Green with the Grand) that hidden mystery which, unless we count D. Julien, only nine white men, the Major's first party, had ever seen before us."

Thus wrote Frederick S. Dellenbaugh, historian of Major J. W. Powell's expeditions down the canyon of the Colorado river in 1869 and 1872.

The intrepid Major Powell believed that his party of 1869 was the first to penetrate the labyrinths of the mightiest river of the West. Certainly he was the first to leave any written record. Neither Powell nor Dellenbaugh, on either of their expeditions, found traces of any previous penetration by white men.

But between 1872, the date of Dellenbaugh's journey with Powell, and the publication of his invaluable record of that expedition, the canyon had been penetrated by other parties of explorers, notably the ill-fated Stanton expedition. This party of surveyors made a more detailed examination of the walls of the canyon as they passed downstream, and were thus fortunate enough to discover, carved on the rock in five different places, the name "D. Julien," with the date of 1836, thirty-three years previous to the first Powell expedition.

These inscriptions proved definitely that some white man had explored at least a part of the great river system in the year 1836. But who was "D. Julien" and where was the record of his achievement?

In trying to solve the mystery, Mr. Dellenbaugh did a great amount of research among the journals of early day explorers and trappers, but nowhere could be found even the name of the man who had left his signature on the red sandstone walls of the canyon. Since the Spanish fathers had penetrated to nearly every

corner of the Southwest in early times, and since their inscriptions had previously been found in various isolated places on the desert, Mr. Dellenbaugh finally came to the conclusion that "D. Julien" must have been one of those early Spanish priests. On this theory he wrote to the Vatican in Rome and had the records searched for any reference to a missionary of that name. This research was also fruitless. No such person appeared on the records. "D. Julien" was a mystery which, it seemed, could never be solved. That is why the author of "A Canyon Voyage" used the expression quoted above: "unless we count D. Julien."

However, through a peculiar set of circumstances, "the mysterious D. Julien" was finally tracked down, and something of his history learned. Two years ago the writer and a party visited Nine Mile Canyon, a tributary of Green river, to photograph some of the many wonderful petroglyphs found there. Having heard that there was a Sun Dance in progress on the Uintah reservation, we decided to return by way of White Rocks and attend the annual dance of the Indians. Dr. Julian H. Steward, of the University of Utah, with several assistants, had arrived at White Rocks some days previously for the purpose of recording the ceremonies. On account of several postponements Dr. Steward had some time on his hands and used the opportunity to do some excavating in the vicinity of the Uintah river among the ancient Indian mounds. One of these mounds proved to be a stone house built against a bluff near the river. And on this bluff Dr. Steward found many old names carved, among them that of "Denis Julien, 1831." When our party arrived at the dance we were told of the find, which apparently had had no significance to the hundreds who had visited that locality previously. Immediately upon hearing the name the above quoted passage—"unless we count D. Julien"—came to mind, and there seemed no doubt that "Denis Julien" and "D. Julien" were the same person. But the date, 1831, was five years previous to that carved on the walls of the canyon.

Fortunately, a biography of the Robidoux brothers, early trappers from St. Louis, had just appeared. In this record it was shown that Antoine Robidoux had entered the Uintah Basin in 1831 and had established a trading post there, which he maintained for several years. This information seemed to agree with the date of 1831 carved by Denis Julien on the Uintah river not far from the location of Robidoux's old post, and it therefore seemed logical that Julien might have been one of Robidoux's men, or at least guide for the expedition; in which case, if the deduction was correct, some record of him should be found in St. Louis, headquarters for all the early French-Canadian trappers. An inquiry addressed to Miss Stella Drumm, librarian of

the Missouri Historical Library, confirmed this suspicion, and her research among the old records has furnished considerable information concerning the "mysterious D. Julien."

The earliest record which can be found mentioning the name Denis Julien, is the record of births and Baptisms of St. Louis Cathedral. It shows the following entries:

"Julien, Marie Jos., born May 5. 1793, daughter of Denis Julien and Cath. (Indian), baptized April 15. 1798.

"Julien, Pierre Paschal, 18 mos. old, same parents, baptized Oct. 25, 1801.

"Julien, Etienne, 5 years old, same parents, baptized Oct, 21, 1804.

"Julien, Paschal, 9 years old, son of Denis Julien and Cath. (Indian), buried Feb. 3, 1809.

Denis Julien, therefore, seems to have been one of the many French-Canadians who were the early settlers of St. Louis, and who made a business of trapping and trading with the Indians. This is borne out by the next mention of his name, which occurs in the "List of Licenses issued to trade with the Indians in the Superintendency of Louisiana." On Sept. 1, 1807, he was granted a license to trade with the "Sieux and Iowas," and on Oct. 14, 1810, he received another license to trade with the "Ioways & Sieux for one year," with Pierre Choteau as surety.¹

There were many such small independent traders at that time, and although we have quite a complete record of trapping and exploring expeditions out of St. Louis during the early period of the West, it is quite likely that Julien made no written record, kept much to himself, and therefore does not appear in any of the journals of those times.

In 1809 Denis Julien and his brother, Etienne, volunteered "for service in Louisiana," in an artillery company organized by Gov. Wm. Clark and captained by Benjamin O'Fallon.² There is no record of Julien's activities with this organization; the entry is interesting, however, for the mention of Etienne Julien, who no doubt is the Stephen Julien who rendered such good service as guide to Long's expedition to Santa Fe in 1820.

In his trading activities, one of the most valuable commodities was bar lead, used for molding bullets for the old Kentucky rifles and the fusees used by the Indians and trappers. It is not strange then, that we find among the old papers on file in the St. Louis library² an order for "358 barrels of lead" belonging to Denis Julien, which is being shipped by Antoine Busebois to Wm.

¹Life and Papers of Frederick Bates (Marshall).

²E. G. Voorhees Collection of Wm. Clark's Papers.

Clark, on Mr. Wilson's barge. The lead mines near St. Louis were worked in very early times by Indians and trappers, and furnished bullets for all the hunting and trapping between the Mississippi and the Pacific coast.

On the walls of a canyon near Fruita, Colorado, on the old Ute trail, is carved the following inscription:

"Antoine Robidoux passe ic L. $\frac{3}{4}$ E. 13 Novembre, 1837(?), pur etabilre maison traite a la vert ou Whyte."

While this is probably not an accurate reading of the inscription, it is translated by Mr. Dellenbaugh as follows:

"Antoine Robidoux passed this way November 13, 1837(?) to establish a trading house on the Green or White river."

Since it is known that Robidoux entered the Uintah Basin in 1831, and since Denis Julien clearly carved the date 1831 on the Uintah river, it is evident that the date of the Robidoux inscription should read 1831, the figure "1" having been mistaken for a "7."

So we find that Denis Julien either acted as guide for Robidoux or accompanied his trading expedition to the Uintah Basin in 1831. As near as can be ascertained his inscription must have been carved there sometime in December of that year.

The many branches and tributaries of the Uintah made ideal beaver country, and the taking in beaver pelts must have been rich in those days, as it was virgin territory. The rock on which Julien's name is found overlooks one of the best beaver sections in the basin, and he undoubtedly camped there while trapping, carving his name in an idle moment. The carving is neatly done and cut deep enough so that it is still perfectly legible. The same name also appears in another place on the rock, but is badly weathered.

Nothing further is known of the activities of Denis Julien, with the exception of the five inscriptions found in different places on the Green and Colorado rivers by the Stanton expedition and others. These all bear the date of 1836. It is not known whether the inscriptions were made by Julien as he traveled overland, coming down to the river at various points, or whether he traveled the river itself. The last inscription, near the end of Cataract Canyon, is dated May 3, 1836, and is in such a position that it could scarcely be reached except from a boat during fairly high water. On this rock, with the name, is also a crude picture of a boat, which could scarcely have been put there by any but a white man. All the other inscriptions are at places which could have been reached by a pack train over the old

Indian trails, and all but one are on the east side of the river.

Of these inscriptions in the canyon of Green river, Mr. Delenbaugh says:

"There are five places where Julien cut his name, according to my present information. R. B. Stanton discovered the first one, near the lower end of Cataract Canyon. The one illustrated on page 352 of my Romance of the Colorado, is in Labyrinth Canyon, about half way around Bowknot Bend. As I understand it, all the inscriptions are in the same style—'D. Julien 1836'—except that in at least two instances the day dates are given.

"The one near the lower end of Cataract is the most puzzling, because it could have only been made in a boat, Stanton says. It is at such a height and in such a position under an overhanging cliff where the water fills the whole gorge from wall to wall, that it could only have been done from some kind of float, at quite a high stage of water. There is no day date on this, just 'D. Julien 1836' cut, Stanton says, with a tool resembling a dull center punch. It is on a smooth stretch above some heavy rapids. The Hell Roarin' inscription has a day date of '3 Mai' while the one twenty miles further up has '16 Mai.' The question arises: was he going up stream, or was he just trapping the country and going in and out?

"Another is on the right hand wall of the Stillwater Canyon, four or five miles above the mouth of the Green—on the west wall. Two more were found by prospectors dated 1836, one above Bowknot Bend in Labyrinth Canyon. This is the one dated '16 Mai.' It was on the east side. Another is in the upper end of Cataract Canyon."

Thus ends the meager record of "the mysterious D. Julien." His first child was born in 1793. If we estimate that he was twenty-one years old at that time, he was at least sixty-four years old when he made the inscriptions on Green River, and could easily have been seventy. No other inscriptions have as yet been found which would give any clue as to his travels. Yet even these six make him the champion inscription cutter of all the old traders and trappers. Others may be found at some future time which will throw more light on his history.

It is idle to speculate as to his end. But if he actually tried to navigate the dangerous rapids of Cataract Canyon, as he might well have done, then it seems quite reasonable to suppose that he lost his life in those swirling waters as many others have done.

In July, 1932, the writer and a party of four navigated the Colorado from below Cataract Canyon to Lee's Ferry. In that section the water is comparatively quiet and there are many

beautiful camp sites. If Denis Julien survived the cataracts above he would most certainly have left a record on the smooth walls of Glen Canyon. A careful watch was kept for 183 miles, with field glasses, but no inscription was found below the cataracts. The sketch of a boat near his name in one place lends strength to the theory that he did navigate the river, and since no record can be found that he survived the year 1836, it seems logical that he may have been the first white victim of the treacherous rapids of Cataract Canyon.

PAHUTE INDIAN HOMELANDS

By William R. Palmer

Cedar City, Utah

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Did the old timers know the Indians? Once I thought so and went out to get first-hand information from pioneers who had been among the red men since childhood. The first man answered, "Do I know Indians? I'll say I do. The dirty black beggars killed a calf of mine once and I made them give me three sacks of pine nuts for it."

"What tribes have you known?"

"Dog-goned if I know. That don't make any difference anyway. An Indian is an Indian and they are all alike."

From the next man: "Yes, I have known every Indian that's been in this country in the last sixty years. I ought to know Indians for I grew up with 'em."

What was the name of the tribe that lived at Cedar City?

"We always called them Cedar Indians."

What land did they own?

"The lazy devils didn't have a foot of land but they claimed everything. One fall they turned their horses in our fields and we would have killed the whole tribe if Bishop Lunt had let us go."

Thus the conversations turned wherever I went. Did the old timers know the Indians?

What would we do if a stronger people should come in upon us, look over our country, select the fertile valleys in which we have had our headquarters, settle down there and tell us to move on? Suppose that people, in justification, told us that we had no

right to the country because we were not making the best use of it, that we were not developing it and that we were obstructing progress. Suppose further that they explained that they were taking neither property nor rights from us for they were buying the ground from some unheard of being called "Government." Would the explanation satisfy, or would it sound to us like the fable of the wolf upstream who accused and killed the lamb below for befouling his drinking water?

We took the land from the Indians—that much, I presume, is admitted—but from which particular Indians did we take our particular townsite, or fields, or ranch? That may be a strange question for not many white men have ever thought of it in just that way. We are like the old settler, "Indians are just Indians and they are all alike." We have supposed that they ran wild like the jackrabbits.

Brigham Young had an Indian policy. It was soothing syrup. It was intended to be humane, and, as compared with the treatment accorded the Indians almost everywhere else, it was humane. But the basis of it was Safety First for the Mormons. His policy was, "Feed the Indians, for it is CHEAPER to feed them than to fight them." As a policy it was good, but as a declaration of rights it had serious shortcomings. There was in it no recognition of Indian rights. The great pioneer sent colonies out to possess the lands peacefully if they could, or by force if they must.

It mattered not what became of the Indians who were thus forced to vacate their home lands. That contingency perhaps never entered the thoughts of the pioneers. The country was large and they thought there were plenty of places which the whites did not want, where Indians could live and they could go there. If the red men preferred to hang around the Mormon settlements, "Keep them at a safe distance and if they will behave themselves, give them five acres of ground and teach them to till the soil." (Geo. A. Smith at Parowan.)

The tragic fact was that there were no other places except the middle of the deserts or the tops of the mountains where dispossessed bands of Indians could go without becoming trespassers themselves; and the deserts and mountains, even according to Indian standards of living, were scarcely habitable except for short periods of the years. Utah was as definitely divided on property lines among the Indians as it is today, and property rights were quite as much respected by the Indians as we now respect land titles. The only difference was that with us the individual holds the land while with them the clan held all rights in common.

It may be seen that when we uprooted a band of Indians we created serious inter-tribal problems for each clan had its own land and when one was driven out they became unwelcome trespassers on the domain of some other clan. There was much exchange of friendly visits between tribes but one never settled down permanently upon another. Moreover, the locations that we found desirable were the fertile valleys that were for the same reasons most desirable to the Indians. These were the watered areas in which the vegetation used for food by the natives was most abundant. Naturally, too, the game, because of the improved forage conditions, was most plentiful there.

If one made a map of the Indian tribal home lands one would find in most cases that their locations were almost identical with the places selected by the Mormon pioneers for settlement. The only reason that our encroachments did no precipitate inter-tribal strife was that we came so rapidly that the problem overwhelmed the natives. Then, too, their loss was somewhat offset in the privilege granted in some of the settlements to glean the Mormon fields.

The Pahute country proper may be defined as that area west of the Wasatch Range from the great bend of the Sevier River (a little north of Scipio, Utah) south to the Virgin River and extending westward almost across Nevada. It also embraced that wedge of country between the Virgin and Colorado Rivers from the Kaibab Mountains (inclusive) to the junction of the two streams and then continued westward to embrace all of Southern Nevada and even into California. There were a few exceptions to this general boundary rule. Occasionally a colony of Pahutes, like a branch that overruns the wall, settled outside the generally recognized Pahute country. One such was the Puaguampe tribe which went north and established themselves on the northwest shores of Great Salt Lake. Of those who remained on the tribal soil the appended list of colonies (usually though erroneously called tribes) with the location of their homelands have been identified.

At the outset it should be said that this study is not exhaustive. The task has been undertaken too late, perhaps, to ever make it so. There are very few Indians living today who can remember with clearness the days when the tribes were living on their own home lands and it has taken a great deal of probing to bring out the information that is given herein.¹

The places designated as headquarters may be accepted as

¹In his letter of transmittal Mr. Palmer adds: "A researcher came through here last summer and paid them a dollar an hour to give her information, and it has spoiled them."

correct. I have taken great pains to be accurate as to this, but the boundaries of the clan lands might be, in some instances, subject to revision. To fix these with reasonable certainty would necessitate a visit to each location and a study of the lay of the country. Then, too, there may have been, and probably were, some forgotten colonies who should be cut in on the allotted grounds or given location on the uncharted sections. The desert wastes, with the Indians as with us, were unclaimed and but little used. The Markagunt and Kaibab Mountains, i. e. the high table lands, were reserved as common hunting and fishing grounds for all the Pahute clans. Pine Valley Mountains and Mountain Meadows country were also common hunting grounds. Running from north to south the Pahute colonies thus far identified are as follows: (Where a tribe is known by more than one name, I shall try to give all names applied to them.)

Tu-win-ipe, Tu-vin-ipe.

The northern-most colony of Indians within the Pahute country was the Tu-win-ipe. They were located in the great bend of the Sevier River with their headquarters in Round Valley where Scipio, Utah, now stands. Their south line ran almost where the south line of Fish Lake National Forest is at present. It ran westward along the ridge between Scipio and Holden to a point about ten miles north of Delta. They were north of the Pahvant valley and the Tu-win-ipe were not Pahvantits Indians.

Nu-quin-intz, Nu-kwints, Pah-vants.

The Nu-quin-intz band joined the Tu-win-ipe on the south. Fillmore City, or the creek a little to the east was their headquarters. Their south line ran west from Meadow Creek to the north end of Sevier Lake. Aropeen was their chief when the Mormons settled Fillmore in Oct., 1851.

Pah-vant-its, Pa-vant-s, Pah-vant-ies.

These joined the Nu-kwint-s on the south. Kanosh was their chief and his headquarters were at the place which now bears his name. Kanosh and Aropeen were brothers and their two bands comprised the Pah-vant tribes. They claimed and occupied the whole of the Pahvant Valley from the mountains on the east to the Sevier River and Sevier Lake on the west. They came as far south as Cove Fort. While these two brothers had the valley divided between them, Kanosh was the great chief over both colonies. He soon became friendly to the Mormon settlers and was instrumental in preventing serious uprisings of Indians against the whites on more than one occasion.

It is thought by some authorities that the Pahvants are of a different tribe from the Pahutes and that they should not be classed as Pahutes. There are some good reasons to support such a position. They are of a different type physically. They

are larger, portlier people and nearly all their men grew heavy beards. The Pahutes on the contrary, were as a rule, beardless. Escalante found these people and as he approached he thought he had come upon a group of Spaniards. The Pahvants did little visiting with other colonies though others came frequently to them, and it is said that their women seldom married outside the Pahvant clans.

Whether or not they were originally of different stock, they came through contact if not by blood to be so essentially Pahute in language and custom that I prefer to class them as such. Here also is where they class themselves.

Tu-roon-kwints, Tu-rune-quints.

The Pahvants were joined on the south by two bands, the Tu-roon-quints and the Toy-ebes. The Tu-roon-quints claimed Pine and Indian Creeks south of Cove Fort, and the country that is now called Wild Cat. Their headquarters were on Pine Creek. **Toy-ebe-s, Toy-ebe-its, Toy-weap-its.**

The Toy-ebe country ran north and south along the Beaver River from Milford to Black Rock. Their headquarters were sometimes at Milford and sometimes at Black Rock. Toyebe means tall grass. The country was once covered with a variety of grass that grew as high as a man's head and its seed was harvested for food. Water tules (cat tails) are also called toyebe and these abound in the swamp lands of the Beaver River bottoms. The range called Mineral Mountains was the dividing line between the Toyebes and the Tu-roon-quints. These were also the dividing line between the Toy-ebes and the Qui-ump-uts.

Qui-ump-uts, Qui-ump-its, Qui-ump-us.

South of the Tu-roon-quints and east of the Toy-ebes were the Qui-ump-uts. They claimed the upper valleys of the Beaver River from Adamsville to Puffers Lake. They came south over the Beaver Ridge which is now the dividing line between Beaver and Iron Counties. (Utah.) Their country, then as now, was famous for its great herds of deer and antelope, and the Beaver River was alive with fish. This clan had the best hunting and fishing grounds of all the Pahute tribes but they were not so well supplied with vegetable foods. With their neighbors on the west, the Toy-ebes, the situation was reversed. They had a superabundance of seeds and other vegetable diet and there were frequent exchanges of visits between the two that they might exchange foods.

When the Mormons founded Beaver in 1856 Pe-be-ats was chief of the Qui-ump-uts. The Indian pronunciation of his name gave the whites the impression that they were trying to say

"Beaver-ats," so the old chief came to be called "Beaverats" and he will be remembered best by that Mormonized title. Headquarters of this tribe were on the Beaver River about where Fort Cameron was afterwards located, just east of Beaver City. **Indian Peak.**

Out in western Beaver County, detached from the other clans, a Pahute colony was located at the present site of the Indian Peak Reservation. I have been unable to get their name though their country was called "Mo-go-ab Quich-u-ant" which means spirit hills or spirit land. This country has always been famous for its abundance of large fine flavored pine nuts. Every fall Indians from all over the Pahute country went there to gather nuts to store for winter food. They still keep up the custom, and many tons of delicious pine nuts are harvested there every year. **Pa-moki-abs, Pah-mo-qui-abs.**

South and west of the Qui-ump-uts were the Pah-moki-abs. Their headquarters were at the present site of Minersville, Utah. They ran north almost to Milford, and south to Minersville Ridge which is now on the dividing line between Beaver and Iron Counties.

Pah-ra-goons, Pa-ra-guns, Pa-gu-its, Pa-rup-its.

Northern Iron County was claimed by the Pah-ra-goons. Their headquarters were at the meadows a little below the present town of Paragoonah. They owned the valley of the Little Salt Lake. Aw-an-ap was their chief when the Mormons founded Parowan in January, 1851.

Just over the mountain eastward in the Sevier Valley there lived a small band of Utes called Pa-gu-its (fishermen). During the summer months the Pah-ra-goons and the Pa-gu-its lived together on the mountains in the vicinity of Panguitch Lake. In time they became so inter-mixed that the Pah-ra-goons virtually absorbed the Pa-gu-its and they became as one clan. Still they claimed land on both sides of the mountain and every fall some of them went east to winter at the old Pa-gu-it headquarters where the town of Hatch now stands, while the others returned to the valley of the Little Salt Lake.

Pa-rup-its.

Awanap, chief of the Pah-ra-goons, had a brother named Quan-ar. This man divided the Pah-ra-goons and he and his followers went west through Parowan Gap and settled at Rush Lake which they called Pa-ru-pa and Pa-har-ur. Quan-ar's band were called Pa-rup-its. Their country ran north from Rush Lake to Minersville Ridge where they joined the Pa-moki-abs.

As-sich-oots.

On Summit Creek there lived a small band called As-sich-oots. It was virtually one man's family but they had a section of Country allotted to them. They lived at the springs that is now the source of supply for the Summit water system. They claimed Summit and Winn's canyons and the valley west to Enoch, Utah.

Huas-car-is, Piedes, Como-its, Kumo-its, Wahn-kwints.

Father Escalante, the Catholic Priest, entered Cedar Valley from the west through Iron Springs Pass in October, 1776. He found Indians here whom he called the Huiscaris though why the name no one has ever determined. It is not an Indian word. Among the Indians, the tribe was known by two names, "Kumo-its," and "Wahn-kwints." Both names have gone into the official records. The Cedar Indians are often called "Piedes" though never by the Indians. They disclaim the word and say it has no meaning to them. No one seems to know its origin.

The names "Kumo-its" and "Wahn-kwints" are legitimate and can be explained. It was the custom of a Pahute colony to take the name of the country in which it lived. We do the same. We call ourselves "Cedarites" or "Ogdenites" as the case may be. The Cedar Indians claimed Coal Creek Canyon and all the valley into which Coal Creek flowed. The valley was named "Kumo-uav" or "Como-uav," meaning Rabbit valley. Coal Creek was named "Wah-pah-no-quint" (the terminal is sometimes spelled "kwint").

When this tribe was called by the name of the valley in which they lived, they were "Kumo-its" (Kumo-ites, as we would say). When they were called by the name of the stream on which they lived, they were "Wah-pah-no-quints," or shortened, as is the Indian custom, "Wah-no-quints" or "Wahn-kwints" as the word has found its way into print.

The Kumo-uav was the capitol of the Pahute tribe, and its chief "Cal-o-e-chipe" (when the Mormons came) was the great chief of the Pahute clans. He is said to have been a brother of the great Ute war chief Walker. The tribal lands joined the As-sich-oots and extended southward to the "Rim of the Basin" where Kanarra now stands. Their headquarters were on Coal Creek where Cedar City is located.

Tave-at-sooks.

Just over the "Rim of the Basin" and on the headwaters of Ash Creek, a tribe known as "Tave-at-sooks" was located. Their country lay between the "Rim" and the Black Ridge. The towns of Kanarra and New Harmony are situated on these lands. Their headquarters when the Mormons came in 1852 was at some springs now enclosed in the Kanarra fields. Their chief's name

was Kanarra, who, because of his friendliness, had the town named in his honor by the Mormons.

Toquer-ats, Toker-intz, Psock-o-ats.

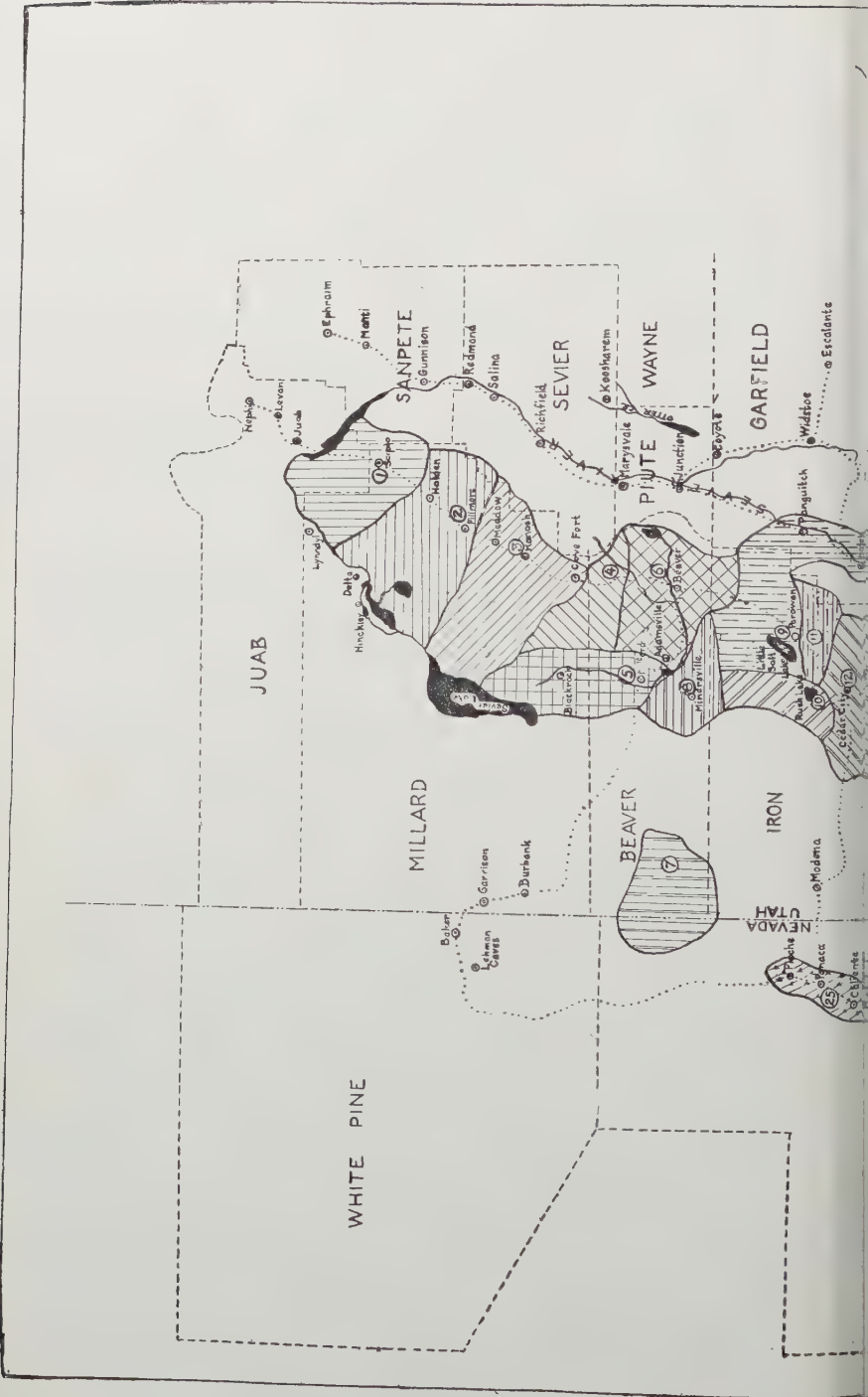
From the Black Ridge which was the southern boundary of the Tave-at-sooks, Ash Creek runs south through Toquerville and empties into the Virgin River just west of the town of La-Verkin. Escalante in 1776 found near the mouth of Ash Creek a tribe whom he called Parrusis. They were farming, and by irrigation were growing corn, beans and calabashes. These Indians were not classed by the Indians as Pa-roos-its but rather as Toquer-ats, or Toker-intz. The Toquer-ats claimed Ash Creek Valley from the Black Ridge to the Virgin River. The part of their country where Pintura is now located was called Psock-oak, so named from a bush that flourished there. In some seasons of the year their encampment was where Escalante found them and at other seasons they lived up a tributary of Ash Creek that comes to Pintura from the west. There are some ancient and very beautiful hieroglyphics on the black rocks near their old camp. **Pa-roos-its, Parrus-is, Parushapats, U-an-nu-ince, U-ano-intz.**

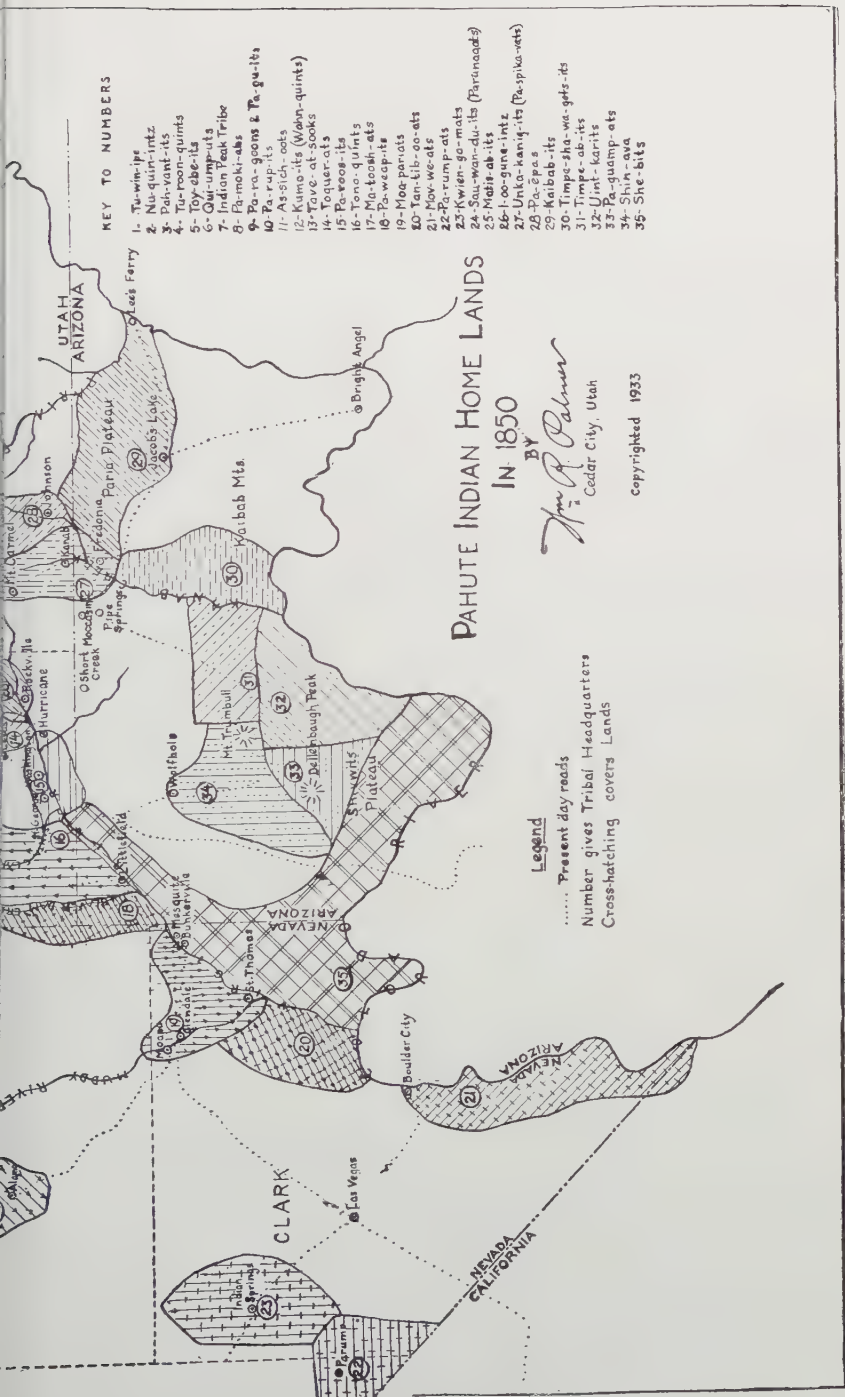
The Indian name for the Virgin River was Pa-roos and the Indians who lived on it were Pa-roos-its. The name, however seems to have been limited to three clans. One was located at Berry Springs a little below Hurricane, another was within the present Washington fields and the third was in the St. George valley. Their country lay on both sides of the Virgin River from Hurricane down to St. George.

The word "u-an-o" means farmers. The Indians who lived at Washington, St. George and Santa Clara were farmers and they knew something of the practice of irrigation. They cultivated corn, beans and sunflowers for their seed, and other plants used for food and for fibre. For this reason the comparatively small area of Utah's Dixie in which farming was done was called "U-an-o," and the farmers were "U-an-nu-ince" or "U-ano-its." The name has no clan or tribal significance but rather vocational. **To-no-quints, Tonoquint-its, To-no-kwint-s, Naug-wunts.**

Joining the Pa-roos-its on the west but running northward up the Santa Clara Creek were the Tonoquints. Their headquarters were near the present town of Santa Clara. Gunlock was their northern boundary and they ran east and west from Pine Valley Mounains to the Beaver Dam Creek. They owned all of the present She-bits (Shiv-wits) Reservation, and this, by the way, never was Shebits country until the Government placed them there. A mountain there is named Naug-wunt and for this reason the tribe was sometimes called Naug-wunts.

Ma-toosh-ats.





North of the Tonoquints were the Matooshats. They were up in what is called locally The Magotsa. The towns of Veyo and Central are in what was Ma-toosh-ats country. The headquarters of the clan was at the hot springs near Veyo. They ran west to Beaver Dam Creek.

Pa-weap-its, Pa-wip-its.

The Beaver Dam Creek was called by the Indians Pah-weap. There was a colony of Pahutes whose headquarters were near the town of Littlefield, Arizona, who were called Pah-weap-its. They claimed a strip of country up the west side of Beaver Dam Creek and reaching almost as far west as Mesquite, Nevada.

Mo-ap-ats, Moapariats, Mo-reitz.

These three names refer to Moapa Valley Pahutes. They came as far east as Bunkerville, Nevada, and down the Moapa Valley to St. Thomas.

Tan-tib-oo-ats.

Joining the Moaparats on the South were the Tan-tib-oo-ats. They were in the west elbow formed by the Virgin and Colorado Rivers. Their country embraced the Muddy Mountains, called To-oats Kaib by them.

The word Tan-tib-oo-ats is used as a general term by the northern Pahutes to include all Southern Nevada Indians.

Mov-wes, Mov-we-ap-ats, Mov-we-ats.

The Mov-we-ats were located in Nevada along the Colorado River from Boulder Dam south to The Needles. Their country was called Mov-we-ab which means long tailed lizards. This was the southern-most Pahute clan.

Pa-rump-ats.

Pa-rump is a country fifty or sixty miles west of Las Vegas, Nevada. The Indians who lived there were Pa-rump-ats.

Kwien-go-mats.

Joining the Pa-rump-ats on the north was a tribe of Pahutes called Kwien-go-mats. Their headquarters is known as Indian Springs, Nevada.

Pa-ran-a-guts, Sau-won-du-its.

The valley between Alamo and Hiko, Nevada, was owned by Indians called Sau-won-du-its. The name of the valley is Parana-gat and the Indians have come to be called Paranaguts though the other is the proper name.

Ma-tis-ab, Ma-tis-ab-its.

The Matis-ab-its lived in Meadow Valley, Nevada. Their headquarters were at the present site of the town of Panaca. They claimed the valley as far south as Caliente. At the town of

Panaca there are several peculiar blue hills. These are called "Sau-wow Coo-vi-ab-oots."

I-oo-gune-intz.

Returning now to Utah, Zion Canyon was named by the Indians "I-oo-gune." This canyon from the narrows in Zion National Park down to Rockville was claimed by a colony called I-oo-gune-intz. They, too, were farmers and grew corn and squash in Zion about where the tourist camp is now situated. Their headquarters for most of the year were around Rockville and Springdale.

Pa-spika-vats, Uunka-Kanig-its, Paria-rue-e-i-ats.

The Indians who owned Pipe Springs and the present Moccasin Reservation were known as Pa-spika-vats. Moccasin Springs were called Pa-it-spik-ine which means bubbling springs. The red cliffs around Pipe Springs were called Unka-kanig and when the Indians who claimed them were named from these cliffs they were Unka-kanig-its. These Indians and the Pa-epas and Kaibab-its frequented the country north of Kanab as far as Orderville and Glendale. There were through here a row of peaks shaped like great elk hearts. These are called Paria-ru-e-i-at (Elk hearts) and the Indians who went there were sometimes called the same, **Pa-epa-s.**

A small band called Pa-epa-s claimed Johnson Creek east of Kanab, Utah. Their headquarters were at the present town of Johnson.

Kaibab-its, Chu-ar-am-pats.

The eastern-most Pahutes were the tribe called Kaibab-its who claimed the northern slopes of the Kaibab Mountains. Their Summer headquarters were at Jacobs Lake, and in Houserock Valley. They usually spent the winters in visiting around with the Pa-epas and the clans at Moccasin. Their chief in early days was Chu-ar-am-peak and for this reason they were sometimes called Chu-ar-am-pats.

Timpe-sha-wa-gots-its.

On the western foothills of the Kaibab there are some blue knolls called Timpe-sha-wa-git. A Kaibabits clan lived there and took that name. Their headquarters were situated about where the Ryan smelters were located.

Timpe-ab-ich-its, Timpe-pa-caba, Timpe-ab-its.

On the northern benches of Mt. Trumbull (Arizona strip) and running east into Toroweap Valley were located the Timpe-ab-its Pahutes. Their country was the most parched and barren of all. Their only water supply was the natural rock cisterns or tanks that were replenished only from rainfalls. Escalante visited

them in 1776. He records the name as Ytimpabichis. They were sometimes called Timpe-pa-caba which means water in the rocks. **Uink-ar-its, Uint-karits.**

There were two clans living on Trumbull Mountains who were called Uint-kar-its and Uint-kar-ar. Jointly they claimed the country from Trumbull south to the Colorado River. They were visited both by Escalante and by Major Powell. The latter called them U-ink-arets and the former gives the name Yubuin-cariris.

Pau-gaum-pats-its, Pa-gaump-ats.

West of the Uintkarets and on the lower side of the Hurricane Fault a tribe called Pagaumpats were located. The name means cane springs Indians. These also were visited by Escalante who gave them the name "Pagambachis."

Shinava.

South and west from the present Wolf Hole, Arizona, post-office, a tribe once lived who were called Shin-ava. At one time they were at war with some of the northern clans. It is said that Pe-be-ats, chief of the Qui-ump-uts, (from Beaver) led a surprise attack against them and the Shinava were practically wiped out. The remnant that was left went over to the Shebits. **She-bits, Shiv-wits, Shiv-vits, Shib-bits.**

The Indian usage among these names is She-bits though the whites seem to prefer Shiv-wits and Shiv-vits. The Shebits Indians proper were a people of small stature the men measuring from four and a half to five and a half feet in height. They were a timid, retiring people who lived for the most part down among the broken and rocky points along the Virgin and Colorado rivers. When strangers appeared they had a way of scuttling off like squirrels to their hideouts in the rocks. There were several colonies of Shebits. Their country skirted the Virgin and Colorado rivers fronts from Littlefield, Arizona south and east to the Hurricane Fault. They were as a tribe comparatively numerous but they were very shy and hard to contact. They spoke the Pahute language and were classed as Pahutes. Over their extended country there must have been from five to ten colonies but I have been unable to segregate them.

CONCLUSION

This treatise enumerates and places in their homelands thirty-five colonies of the Pahute tribe. There were probably a few more. As I have listed them and visualized them I have felt

constrained to think that we have heretofore underestimated their numbers. Some of the colonies, like the Kumo-its in Cedar valley, numbered three to four hundred when the Mormons settled here. The Pahute tribe has been estimated at two thousand to twenty-five hundred souls but I have come to believe that double that number would be more nearly correct.

Then, too, as I have mapped their locations I have been amazed to see the extent to which our civilization has stepped in their very tracks. Almost without exception the Indian tribal headquarters marks the site of some present day Mormon town. We drove them from their homes and completely pauperized them but we have given them practically nothing in return. According to Indian methods of gathering a living they were as densely populated as we are today, and it required about all the land allotted to a clan to yield them the foods necessary for safe habitation. No effort has been made to compensate them or to incorporate them intelligently into our scheme for economic independence. We made treaties guaranteeing to them their native foods "as long as water runs and grass grows," then our fields took the places where they gathered foods, our sheep and cattle destroyed the seeds they depended on for winter use, and our game laws robbed them of the meat they fed to their hungry offspring. The Government, too, on the specious excuse that they were "roving bands," even though they have never left their tribal homelands, has steadfastly refused to extend the help necessary to give the dejected and miserable remnants of these once independent colonies a fighting chance for a tolerable existence. There is little to be proud of in all our Indian relations.

You ask the meaning of the names of the three great plateaus. Here is the information I have on them.

Paunsagunt.

It means beaver country (not mountain). It should be Pau-ince-agunt. The beaver, the fur bearing animal, is called pau-ince, or pawince. Pauince agunt means a country where beaver abounds. Such a place is not necessarily a mountain.

Kaiparowits.

This name reveals the difficulty in bringing over correctly into written English an Indian word. The "p" in this name should be changed to "b," then you are Pahute enough to know that it says something about a mountain. Yet you make practically no change in the sound of the word whether you spell it with a p or with a b. If you heard an Indian pronounce it you would know which letter to use. Kaib is mountain. Kaib-arow'-its means a mountain family, or, a family of mountains—two big ones, par-

ents, and a group of smaller ones, boys.

Markagunt.

This is one of the most baffling words I have ever tried to translate. Either it has not been rendered correctly or it is now obsolete among the Indians for none of them are certain about it. I have been asking about it for years and have had many guesses. I have sifted these down to two, either one of which might be right. "Agunt" is a terminal which means that something abides in, or is common to a given place. Example—pauince-agunt is a place where beaver live; pa-gu-agunt, a stream or lake where fish abound, etc. The "mark" in this name seems to be a corruption. The Indians say it is "Mormonnie." They complain that we have Mormonized many of their words when we tried to write them down. They explain that paper can't talk Indian, and that is good sense too.

One intelligent Indian thinks that Markagunt was intended to mean "a mountain with many points." It is a logical guess. They call such a mountain today "Muk-qui-agunt." "Ma-tung-agunt" also means the same. Mountain of many points is a good description for the Markagunt Plateau for it stretches out like a giant hand with fingers running out around three sides.

Here is an analysis I like better and I am inclined to accept it as correct. "Mak" or "mak-ant" means painted on, or marked on, as the designs painted on the ancient Indian pottery. They say that this pottery together with the mound dwellings found throughout Utah, and the masonry work done in many of the cave dwellings was the work of the Moque Indians who occupied this country before the Pahutes came in. All such ancient artifacts found here now, they call "Moquich," or "Moque." The painted pottery they call "Moque mak-ant." A country where much of this painted pottery is strewn around is "Moque-makant-agunt."

Over some parts of the Markagunt Plateau broken pottery could literally be shoveled up. Wagon loads of it is strewn around, "Mak-agunt" or "Mak-ant-agunt" would be a likely name for such a place and that comes very close to the word we use "mark-agunt."

Further confirming this translation, a large block of the Markagunt Plateau—the southeast part known locally as Lower Herd Ground—is called by the Indians "Moque Uav" which means Moque Valley, so they have the country definitely tied up with the Moque handiwork.

CHIPETA, QUEEN OF THE UTES, AND HER EQUALLY ILLUSTRIOUS HUSBAND, NOTED CHIEF OURAY

By Albert B. Reagan, in charge of the Ouray Indian Day School
at Ouray, Utah, and Wallace Stark, agricultural agent of the
Indian service at Ouray, retired.

This is the Indian woman of whom Gene Field penned these
lines:

“But give her a page in the history, too,
Though she is rotting in the humble shroud,
And write on the whitest of God’s white clouds
Chipeta’s name in blue.

It is of her and incidently of her equally illustrious husband,
Chief Ouray, that these lines are written.

She was born June 10, 1843, was of the Tabogauche band of
the Ute tribe and spent her childhood days near the present
Conejos, Colorado. She was a beautiful maiden. She became the
wife of Ouray in 1859 and his fortunes with the Utes were hers
until his death.

Before proceeding further with the history of Chipeta a
short sketch of Ouray’s will not be out of place here.

Ouray (said by Powell to be the Ute attempt to pronounce
the name “Willie,” given him by the white family to which he
was attached as a boy; other authorities give the meaning “Ar-
row.”), a chief of the Uncompahgre Ute, born at Taos, New
Mexico, in 1833. He was engaged in a fierce struggle with the
Sioux in his early manhood, and his only son was captured by
the Kiowas, never to be restored. His relations with the United
States government, so far as recorded, began with the treaty
made by the Tabogauche band at Conejos, Colorado, October 7,
1863, to which his name is signed “U-ray, or Arrow.” He also
signed the treaty of Washington, March 2, 1868, by the name
“U-re”; though to the amendment, August 15, 1868, it is written
“Ou-ray.” He is noted chiefly for his unwavering friendship for
the whites, with whom he always kept faith and whose inter-
ests he protected as far as possible, even on trying occasions.
It was in all probability his firm stand and the restraint he im-

posed upon his people that prevented the spread of the outbreak of the Utes in September, 1879, when agent N. C. Meeker and others were killed and the women of the agency made captives. As soon as Ouray heard of this outbreak he commanded the cessation of hostilities. Ouray at this time signed himself as "head chief" of the Utes. For his efforts to maintain peace at this time he was granted an annuity of \$1,000 as long as he remained chief of the Utes. Ouray had a fair education, speaking both English and Spanish. His death occurred at 11 a. m., August 24, 1880, at which time he was residing in a comfortable, well-furnished house on a farm which he owned and cultivated. "Although one of the savages of America, Ouray would have taught the czar and kings of the east much to their interest and to the happiness of their subjects. He was a model in habits for he never chewed tobacco, abhorred whiskey, took a sup of wine in company when it was offered him and then only as a matter of courtesy. He never swore nor used obscene or vulgar language. He was a firm believer in the Christian faith and two years before his death united with the Methodist church. Thus passed a real Indian, who richly deserved the grateful consideration of the people of the west."

It might be added that since Ouray's death the Utes here have had three chiefs. Shavenaux succeeded Ouray. Later he was killed by a Ute Sechecheagove's father (now called "Old Man") in front of the store at Ouray, Utah. The Indian killed him, it is alleged, because he claimed the chief had used bad medicine on his son (had bewitched him) so that he died. The Indians took the murderer, tied a rope around his neck and dragged him by the saddle horn to Green River, it is further alleged. They then pushed the horse off into the river, after which it was shot. Charley Shaveneaux (Chavanaux, or Chavanah) Shaveneaux's son-in-law, superseded him and also took his name. Since his death Dick Wash has been acting chief.

Many of the Utes were jealous of Ouray. Once Sapinero, Chipeta's brother, and five other Indians set out to assassinate him, but at the last moment the five turned tail and ran, leaving Sapinero to fight his wily opponent single handed. He was no match for Ouray whose incensed indignation knew no bounds. He reached for his knife with which to cut out the heart of this treacherous one. Whereupon Chipeta grasped it out of its sheath before he could lay his hand upon it and thereby saved her brother's life. Indeed, had it not been for her Ouray would have showed no mercy. As it was peace in the tribe was restored, and likely the spilling of much blood in an internecine conflict prevented.

Then came the Meeker Massacre.

In July, 1879, about 100 men of the White River agency, Colorado, roamed from the reservation into south Wyoming to hunt. During this time some forests were fired by railway tie-men, resulting in great loss of timber, and calling forth complaint against the Indians, who were ordered to remain henceforth on their reservation. This, together with the encroachment of gold seeking miners and prospectors in the San Miguel mountains, the summer play grounds and hunting grounds of the Utes, was in a measure the cause of the trouble. In September the agent, Meeker, was assaulted after a quarrel with a petty chief, and requested military aid, which was granted. Orders were later issued for the arrest of the Indians charged with the recent forest fires and Maj. Thornburgh was sent with a force of 190 men. Suspecting the outcome, the Indians procured ammunition from the neighboring traders and informed the agent that the appearance of troops would be regarded as an act of war. On September 20, Thornburgh's detachment was ambushed, and their leader and thirteen men were killed. The command then fell back. On October 2 a company of cavalry arrived, and three days later Col. Merritt with 600 troops reached the scene. At or near the agency the bodies of Meeker and seven employees were found; and all but one of the agency buildings had been rifled and burned.

When Ouray heard of the outbreak of his people he was amazed and sent word to his chiefs Jack and Douglas to cease fighting. The conflict was then soon ended through his peaceful attitude and influence. And here Chipeta flew into action and showed her mettle and made herself a name that the ages will hand down. Once before upon learning of a raid to be made upon her white neighbors, she mounted her pony, swam the Gunnison, a treacherous, swift, whirling river, then large, at flood time, and delivered her message in time to save the settlers' lives. At this time she rode four days and nights to rescue the white women and children held as hostages by the hostile Utes. An old squaw silently led her to the tent in which the Meeker family was kept. She then accompanied them on their long journey to Ouray's home. Let Miss Meeker tell the rest: "Chief Ouray and his wife did everything to make us comfortable. We were given the whole house and found carpets on the floor, lamps on the tables and a stove with fire brightly burning. Mrs. Ouray (our Chipeta) shed tears over us."

In 1880 Chipeta accompanied Ouray to Washington on that memorable trip which settled the Ute troubles. But let Carl Schurz, then secretary of the Interior, tell of this trip, as can

now be found in his private memoirs:

"Ouray and Chipeta often visited me at my home and always conducted themselves with perfect propriety. They observed the various belongings of the drawing room with keen but decorous interest and were especially attracted by a large crystal chandelier which was suspended from the ceiling. They wished to know where such a chandelier could be bought and what it would cost; it would be such an ornament for their house.

"In official conversation his talk was quite different from that of the ordinary Indian chief. He spoke like a man of high order of intelligence and of larger views who had risen above the prejudices and aversions of his race and expressed his thoughts in language clear and precise, entirely unburdened by the figures of speech and superfluities commonly current in Indian talk. Ouray was by far the brightest Indian I have ever met. (President McKinley also said of him, 'He was the most intelligent Indian I ever conversed with.')

"After the conclusion of our peace negotiations which resulted in the restoration of peace and in eventually removing the Utes to Utah, Ouray returned to his western home. Soon after he fell ill and died." It should be added here that besides the annuity conferred on her husband by the government, the people showered gifts on Chipeta on the trip, it being estimated that over a thousand dollars worth of silverware was given her at this time, all of which gradually drifted away in her old age and when she died it was all scattered.

After Ouray's death, Chipeta made Secretary Schurz a present of the suit that her husband had worn when on the Washington trip; and would accept nothing in return for it, saying that if the Secretary made a present in return it would be considered by herself and her people as signifying that he did not value their friendship much and simply wished to get rid of an obligation and be quits with them and this would make them sad. On the other hand, if he accepted the present as a friendship offering, she asked that he keep it while he lived and for his children after him. It would then be regarded by her and her people as proof of true friendship on his part and they would esteem his friendship very highly.

Upon the removal of the Uncompahgre Utes to the vicinity of Ouray, Utah, in 1881, it was promised Chipeta that a house would be built for her and would be all fixed up, as her home in Colorado had been; but the government immensely fell short in this. She was given a two-roomed house on White river that was never furnished—was lathed but never plastered. Further-

more, it was in a location where no water could be obtained for irrigating purposes. Otherwise, when issuing rations, and so on, in the years that came and went, she was always favored wherever possible; and if anything was said about it, it was just mentioned, "It was for Chipeta," whereupon the complainer usually hung his head and walked away. It should be further added that she was never demanding, but, instead, was appreciative of anything the government officials ever did for her.

Chipeta was well thought of by her own people and was always allowed and often especially invited to take part in the council meetings—no other Ute woman here was ever so allowed.

When the book "Hand Clasp of the East and West," by Mr. Ripley—finished by his wife after his death, both said to be of Montrose, Colorado, a copy, with marked paragraphs that referred to the Utes, was sent to the senior writer of this article for him to get Chipeta's remarks or approval on same. He showed her the book and explained the marked paragraphs to her through an interpreter, and she said they were all right as written. He then gave her a copy.

Her later years were spent in the neighborhood of her brother McCook's allotment on Bitter Creek, about twenty-five miles from Dragon, and about sixty-five miles south of east of Ouray, Utah. There in her tepee she died August 17, 1924, of chronic gastritis, at the age of 81, having been a member of the Episcopal faith for twenty-seven years. Her relatives then buried her in a little sand wash where in only a few years the body would have been carried away.

Information given the senior writer by Seuque states that Chipeta herself never had any children, but that she raised three children whose names were Sawah-ra-tonce (a girl), and Atchu and Antonio (the latter two being boys) and a Ute by the name of Pootquas stated that Ouray had a boy by another wife whose name was Queashegut and that when this latter boy was about ten years of age he was stolen by the Arapahoes in a fight with the Utes and that he was never heard of again. This latter does not quite agree with the other accounts we have. One of these accounts states that a bright little boy was born to Chipeta and Ouray. The account further states; "A hunting party under the command of Ouray was at one time located near the present site of Fort Lupton, twenty-five miles from Denver. The camp was surprised by a band of Kiowas, who captured the boy, then about six years old (the account previously quoted says that he was engaged in a fierce struggle with the Sioux when his son was captured by the Kiowas). This was a source of deep sorrow ever after to the great chief and his wife, for they never recovered

him. Her brother McCook is still living on his ranch at Bitter Creek.

After Chipeta had been buried some time the senior writer went to Bitter Creek on government business, and while there he searched for her grave. On finding it in such an exposed place, he went to her brother McCook and told him that his heart was very sad that Chipeta was buried in such a place and that she should be reinterred in a better location. The talk covered many hours. As a result of this talk McCook there and then consented to have her remains removed to their old home near Montrose, Colorado. He then took the matter up with the Indian agent, F. A. Gross, who made the final arrangements with the D. A. R. and other interested organizations for the transfer of the body and the erecting of the tepee and monument in her honor at her and Ouray's home, it being both the government's and the Indians' wish that her remains be thus transferred.

Accompanied by Hugh Owens, agricultural agent of the Indian service at Fort Duchesne, Rev. M. J. Hersey, rector who here represented the agent and who had received Chipeta into the Episcopal church more than a quarter of a century before, her brother McCook and another Ute by the name of Yagah, the body arrived at Montrose, March 15, 1925, and was taken to the White mortuary. At 2:30 it was taken to the Ouray Memorial park where a suitable mausoleum had been constructed, and interred amid elaborate ceremonies, 5,000 people attending the funeral. The pall bearers were Jesse Bell, F. D. Catlin, Jr., Harry Monell, Fred Duckett, E. E. Frasier, Alva Callaway, S. J. Philips, and Al. Wood. Among those who took part in the last rites, under the supervision of C. A. Adams who had charge of the program, were Rev. Mark T. Warner, McCook, Yagah, Mr. Owens, Rev. Hersey, and Hon. John C. Bell, a former member of congress. McCook and Yagah gave their addresses in the Ute tongue, as they placed tokens on the casket, which consisted of pieces of bead-work and some buckskin, after the fashion of their funeral rites. The Rev. Mr. Hersey then read the impressive Episcopal burial service. Maurice Rhoades, a bugler of Company D, sounded "taps." The two Indians then gave their "goodbye" service which consisted of walking around the tomb. McCook then through an interpreter expressed his thanks and appreciation for the honors bestowed upon his sister, saying not only he, but the three tribes of Utes, joined in the expression. Thus was the "Home Coming of Chipeta." Thus was she returned to the place where she and her illustrious husband had lived happily and peaceably—two Indians whom the world did not wait until they died to call them good Indians.

Additional Notes Concerning Chipeta and the Ute Troubles.

A file letter in the Indian office here (Ouray, Utah,) of the date of August 21, 1923, states that in 1895 Chipeta, famous wife of Ouray, had the following wards with her: Lunpeta (Junada Lunpe), a girl, age 17, and three boys, John Peta, age 14, Francisco, age 15, and Jose La Cross, age 17. The last three were carried on the rolls with Chipeta in 1908. It should be added that Chipeta was blind in her old age.

This further note should be added concerning the Ute outbreak. Colorado (also written Colorow and Coloru), a White River Ute chief, was the leader in the outbreak of 1879. The Ute agent, N. C. Meeker, an enthusiast who believed that he could readily inure the Indians to labor, interested himself in the internal quarrels of the tribe and thus incurred the resentment of Colorado's faction. He removed the agency to their favorite pasture lands, but when he attempted to make a beginning of agricultural operations they stopped the plowing by force. They were hunters and did not care to learn farming. Troops under Major T. T. Thornburgh were dispatched at the request of Meeker, but after a parley the Indians understood that they would not enter the reservation. Whether Meeker made a secret request for troops is unknown. At any rate the troops proceeded and Meeker got word by mail of their movements. Now the Meekers had in their house a domestic by the name of Jane Pawvetts, a Ute girl who had been raised by a white family, it being alleged by her in later years that her people got hard up and traded her to the white family for grub. This Jane Pawvitts overheard Meeker read the dispatch to his wife that the soldiers were coming and mentioned it to her people, not expecting any trouble by so doing. Incidentally, she later married and was allotted between Captain Stephen A. Abbott's place and Randlett near here. (Ouray.) So when the troops advanced, Colorado, being thus advised of the move, led one of the parties that ambushed the command and killed Thornburgh and many of his men on September 20, 1879. Others then massacred the employees of the agency and made captives of some of the women and children, as we have previously seen.

A further added note by Mr. Stark: Some years before Chipeta's death, Captain C. G. Hall of the U. S. Army, acting Indian agent, and myself had occasion to visit Chipeta's camp. We drove to her camp late in the day and camped for the night. We had our own provisions with us. However, Chipeta prepared our meals for us herself and would not permit any other Indian woman in camp to assist her, using her own campfire and cooking utensils. When the meal was prepared she invited us into

her cabin where she had a little table set against the wall. Over the table she spread a clean cloth, set the table, using her own dishes. Then she brought up some boxes for chairs for us to sit on and announced that our meal was ready for us. She stood by in readiness for anything more she could do for us, not permitting anyone else in camp to turn a hand, showing her gratitude and loyalty to the whites. She seemed to think it quite an honor to be able to show us the kindness and friendship she had for us. She was quite old then.

Above I spoke of a book written by Mrs. Ripley. One paragraph in the book tells of the early settlement of western Colorado. "One day Ouray and Chipeta were riding the hills. They came to a swollen stream and found some emigrants preparing to cross over. Ouray and Chipeta told them they could not cross and took them to another ford where they crossed in safety. A few days after this occasion another emigrant wagon came along and the family tried to cross the stream and all were lost. Ouray and Chipeta were not there to warn them of the danger." I read the above paragraph to Chipeta from the book and asked her if it were true and she said it was.¹

¹Besides the writers' knowing the Utes personally, the senior writer having been with them as a government official together with the time since his retirement, a total of some forty-three years, they have used as references the agency files both at Ouray and Fort Duchesne, Utah, the War Department records, and the various references to these Indians in "Handbook of American Indians," Bull. 30, parts 1 and 2, Bureau of American Ethnology, Washington, October 12, 1912.

JOHN CROOK'S JOURNAL (Concluded)

We commenced cutting logs this year to build houses on city lots. (in Heber.) Last week in August we harvested barley. Sept. 3rd began on the wheat. In 1861 we hauled 800 poles on sleds, also some for Jonathen Clegg and some for C. N. Carroll. About the first of April, 1861, we commenced plowing. Henry Luke and I joined teams and broke up land on 20 acres in section 31 of my homestead. May 17th plowing ditch for city lot. C. N. Carroll and I made ditch about five blocks east and tapped Spring creek where George Blakely's corral is now. Put in some garden and fenced it, also fenced city pasture lots and made water with Hy Luke and Patrick Carroll the balance of the month. since his retirement, a total of some forty-three years, they have used as ditches on Center creek meadow land. June, two days on road on Lake creek, working on house on city lot, and exchanged work

July, to Center creek hauling logs to saw mill for lumber for our house. 24th to 30th took some tithing to Salt Lake City, and got our endowments. August, this month we commenced harvesting barley on the 17th and wheat on Sept. 1st. Threshing extended until near Christmas. We threshed at Bishop J. L. Murdocks on the 13th, he having moved over from Midway early in the summer. Nov. 9th we moved into the house on the city lot, double log house. Oct. 27th militia organized by Bishop J. O. Duke, Col. and by Pace from Provo. And we had to haul our grain to Provo to grist mill, made two or three trips. About Christmas the canyon road washed out and there was no travel then. A John Vanwagoner was building a grist mill at Snake creek. I remember helping John Jordan get the buhr stones off the hills north of Heber City. And Wm. Reynold erected a small chopping mill turned by horse power of threshing machine. This was the show for bread after road washed away, and many had to boil wheat for food, could not grind fast enough to supply all the families. This chopper was running all winter until Vanwagoner got his grist mill running in June, 1862, at Midway. Broadhead and John Lee had a house warming on the hill Christmas day, old settlers there, coming on the running gears of wagons, two feet of snow. 1861, Christmas week, snow and rain, all gone by Jan. 1st, 1862. Road washed out in Provo canyon. Wm. A. Giles and Strong here with buggy on a visit, had to go back riding horses. Jan. 1st. 1862, field all bare of snow and cattle all out in the field. But the month was stormy, snow and rain. I had to haul willows from river for wood, been a fire and burned the willows, made good wood, snow very deep.

March, County Court organized, J. W. Witt, Judge, Charles Shelton, Clerk. March 2nd people voting for County officers of Wasatch county. April 2nd started on foot to Conference at Salt Lake City and was gone one week. I went down Provo canyon and back the same way. Brought home some apple seed from Tuckers and planted them. The next winter we organized a dramatic company, Elisha Averett read.

May 7th, 1862, commenced plowing and I cut my foot and Joseph Taylor took my farm on shares this year. June, put in oats with Hy Luke up to 21st. 22nd commenced quarrying rock for a Theatre House, quarrying and hauling until the last of July, finished the building ready for roof. We found the need of a drainage outlet, the river being very high. In some places it was one-half mile wide so we went to work and built a bridge about five miles north across the Provo River. J. Vanwagoner got his grist mill running about the time of high water and could not cross with wagons. So a boat was built and we took grain over

on that. Harvest was late this year, 17th of Sept. was the first cutting. Oats were standing up to the middle of October, threshing lasted nearly all winter, having to shovel snow for threshing floor the biggest part of the time. August 8th and 9th, 1863, two days conference, Brigham Young, Heber C. Kimball and others here. Held meetings in the bowery by log meeting house. October 22nd to Nov. 10th to Green River with oats for the overland stage line with two yoke of cattle.

July one week and one week in Sept. hauling logs from Snake creek to saw mill to make lumber intended for Theatre building. Sept., peeling bark, C. N. Carroll and I. Each hauled a load of bark to the tannery at Provo City. Feb. dug the first well in Heber in the corner of my lot. Brigham Young said it was the best water he had ever tasted.

1863, this spring was late, being about the first of May before plowing began, though we raised splendid grain this year. June, grass-hoppers made their appearance in great numbers and we took chickens to the field.* * * *

March, 1864, this month we commenced a canal on the side hills, east and north of Heber, to supply Heber and bench land south of the city. I worked to the amount of over \$50.00 and had charge of one division of said canal. * * *

I had a man named Herbert Horsley to help on the farm this summer. We spent several days digging and plowing out pot rock. * * *

August 20 to 22nd Brigham Young and others here holding meetings again. * * *

July we commenced to build rock schoolhouse westward. I was hauling rock most of this month and one of the trustees also. Oct. hauled some sandstone for graves to Jones, Salt Lake City. * * *

Sept. 9th snow fell 4 inches deep and laid our grain flat, making a slow harvest. George Carlyle went with teams to Missouri for emigrants.

(The journal subsequently consists of brief mention of daily occupational tasks of little general or historical value. Ed.)

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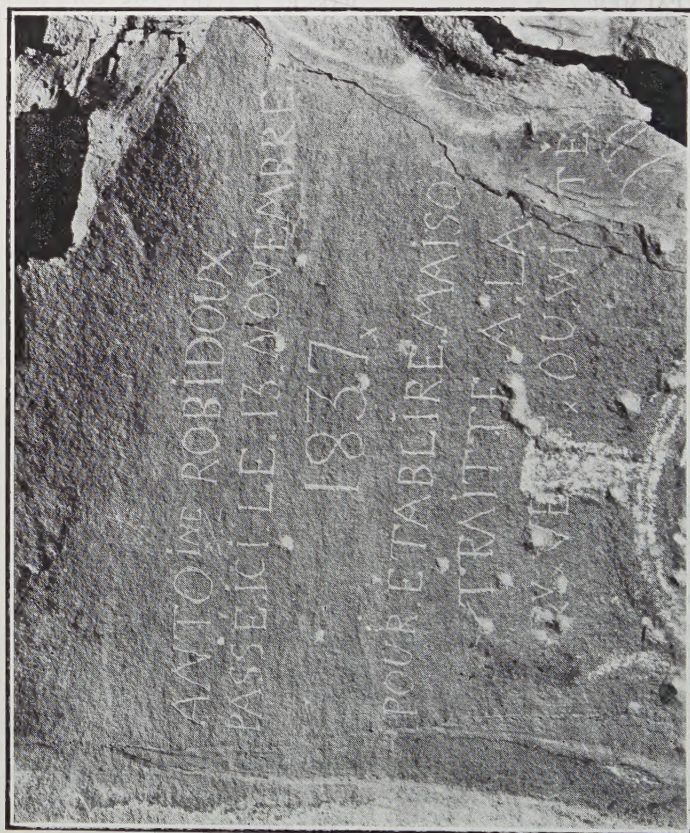
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Inscription near Westwater, Utah, made in 1837